THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."—JOHN 15: 18, 19.

No. 32. Vol. LXI. Thursday, August 10, 1899. Price One Penny.

THEODORE W. CURTIS ON MORMONISM.

[IN THE *Arena*, BOSTON.]

[*Concluded from page 486.*]

Now, it is said, a polygamist has been sent to Congress; and the nation is to be aroused to the danger that threatens the home and civilization! The first alarm comes from the Presbyterian and Methodist missions in Salt Lake City, accompanied by an appeal for funds; and the cry gathers volume as it travels eastward and breaks on the Atlantic coast with a deafening roar, drowning, as it were, the lingering echoes of the Spanish-American war, and agitating the placid surface of social life from Plymouth Rock to the Texan Plains, and even to the Golden Gate! The pulpit serves as the sounding-board for the reverberation of the people's wrath; as it has, of course, in every national crisis, as the student of history so well knows! Petitions pour into Congress, calling for immediate action. But these petitions are almost without exception from ecclesiastical bodies. The press has been utilized, the Associated Press serving as the obsequious agent of this uprising of the clergy, the lightnings of heaven serving as a strict partisan in the interest of purity and piety! The legislatures of some of the states have passed resolutions drafted for them by an assembly of divines, while others have refused to obey such mandate, thinking it doubtless a rather cheap way of spreading the fame of their own virtue and respectability.

And what are these charges? It is said that Congressman-elect Brigham H. Roberts is an open and defiant polygamist, living with three wives, one

of whom he has taken since Utah became a State, and another of whom has recently given birth to twins; that his election was a Mormon device for foisting polygamy on the nation and a proof of Mormon perfidy; and that his admission to Congress would compromise that body and lower the standard of public morality.

These charges appear to be baseless, if we except the fact that Mr. Roberts was a polygamist before Utah's admission to the Union, and that he believes he has certain moral obligations to the women he married and their children, from which neither church nor state can absolve him. Mr. Roberts ran for Congress once before, and nothing was said about his being a law-breaker until, during his second candidacy, it appeared that he was coming out ahead at the polls. He had been nominated because he was a good Democrat, an able politician, a strong silver man, and a gifted orator. Both Gentiles and Mormons voted for him; many of the most prominent Mormons being arrayed against him. . . . The United States district attorney for Utah says he does not believe a single plural marriage has been contracted since Utah came into the Union. Robert's domestic relations had absolutely nothing to do with his nomination.

The reports I have mentioned, have made a fixed impression on the public mind at variance with the facts of the case, an impression easily made and fostered because of anti-Mormon prejudice and its control of the avenues of intelligence. And these reports have been made stronger by all sorts of stories and cunning manipulation of various occurrences.

A picture of Roberts as a tramp seated on the stump of a tree has been going the rounds of the papers, with these subjoined remarks or comments:

"If there are any who suppose that Brigham H. Roberts of Utah is going to give up the fight he is making to secure a seat in Congress and resign, they mistake the desperate character of the man. One incident in his career shows his bulldog tenacity.

"Roberts, with two other Mormons, went to Tennessee to do missionary work. His companions were killed by angry citizens when the nature of their mission became known, and Roberts himself barely escaped with his life.

"Determined to secure the bodies of his comrades, and knowing upon his return to the scene of the trouble that recognition would mean instant death, he disguised himself as a tramp. As such he again invaded the enemy's country, secured the missionaries' bodies and carried them back to Utah."

Would such an act on the part of a missionary of any other Christian sect be proof of the "desperate character" and "bulldog tenacity" of the man? Would it not rather be spoken of in terms of the highest praise, as an act of heroism showing the power of the Christian faith? But mark the covert approval of the other deed, the killing of Mormon missionaries in these United States! If a Methodist or a Presbyterian missionary be slain in China, the whole of Christendom is shocked, and our ambassador of Pekin addresses a protest to the rulers of the Celestial empire. But suppose one of these preachers of pure Christianity, a Unitarian, an Episcopalian, a Catholic, or Baptist were killed in this way in any of the

States of the Union! And what if their blood were spilled in the State of Utah!

* * * * * * * *

Another cartoon going the rounds purports to picture a Mormon family of about two score members, and is inscribed, "as families run in Utah this is a small one." The idea meant to be conveyed is, that most of the Mormon families are polygamous, and that the average is a large one. Now not more than two per cent of the Church membership practiced polygamy in the days of its prime, and but a small proportion of the polygamists had more than two wives. In this picture fifteen out of the twenty-five are males, and five are little girls, so that the polygamic feature is not very marked. It is worth observing in this connection that three thousand francs were given in Paris the other day, as a prize to the man with the largest family, a wife and sixteen children. Some women would prefer dividing such a responsibility, by sharing their husband's affections with a second or third wife. How long will it be, judging by the way things are going in our civilized society, before it will be found expedient to offer prizes for the largest and best family of children? How many now evade the responsibility of children, either from necessity or choice? Bishop Potter of New York said lately, "To some women these ministries of the home are denied by modern conditions, and there is a tendency which ought to be frankly owned to dis-esteem domestic cares and duties." The question, "Is marriage a failure!" now being so much discussed, is warranted by the statistics of divorce and of celibacy. The social evil is not only on the increase, but is being legalized. Brigham Young, in a conversation with Mrs. Frank Leslie a few months before his decease, said, "Why, I have walked the streets of your great cities at night, and my heart has bled to see the hollow eyes and painted cheeks of the women who walk them, and who lead away the young men who are to be the husbands of this, and the fathers of the next generation. Not one such woman is to be found in all Utah, and our young men are pure, and our women are virtuous, and our children are born free from inherited disease." And he might have referred to woman's condition as an industrial serf, in factory, store, garret, and kitchen, which rob her of health, beauty and freedom.

The Mormon delegation to the Woman's National Council, just held in Washington, introduced resolutions which ought to have come from the east; the one by Mrs. Susa Young Gates declared in favor of studies in schools and colleges for qualifying young women for the responsibilities and duties of parentage, and one by Mrs. Lorenzo Snow asked for the appointment of a committee to work for the admission of girls to all our colleges and universities. Mrs. Martha H. Tingey read a paper on 'The Possibilities of Woman,' that would make the nerves of some of our eastern women-folk tingle.

* * * * * * * *

When, it may be asked, in the history of our government, was a candidate for public office ever defeated, or a holder of office ever deposed, because of vagrant fancies and lawless impulses in sexual affairs? Who

will rise in his place and say that there are no practical pluralists in Congress or in our State legislatures? What an interesting time is ahead, when one of the weapons of party warfare will be neighborhood gossip about the private life of an aspirant for public office. Sexual purity is certainly desirable among the official class, but how strange that we should just wake up to this fact and draw the line in such an unscientific and maudlin fashion!

The charges against B. H. Roberts rest on rumors and insinuations which give a false view of the situation and fail to make clear either the moral or the legal issues involved. The evidence shows that no plural marriages have been contracted in Utah since it became a State, and that Robert's offense, at the worst, is that he has not abandoned utterly the women and children bound to him before Utah's admission; and it shows that he was elected to Congress by a Gentile and Mormon vote with many of the highest Mormon officials as his political opponents.

These petitions to Congress against Roberts are the work of conclaves of ecclesiastics headed by the orthodox, whose enmity pursued the Mormons before polygamy was any part of their creed, and who are moved more by the angry jealousy of a prosperous rival, than by fear of the disruption of the home from that source.

The Christian church in general accepts the Bible as its authority in all religious matters, including marriage, which it holds to be a sacred rite; while it looks on Abraham, Isaac, Jacob, David and Solomon, polygamists all, as the inspired mouthpieces of God for all time. And the same church which is so concerned about the integrity of the home, is the defender of social conditions, which, by denying to man and woman their industrial rights, tend more to the destruction of the home than all other causes combined.

It is by no means clear what the critics and opponents of Mormonism take as their standard of Christianity; for while they are so bold in their denunciations of the Mormon system, they are silent about the errors and superstitions of the other prevailing forms of religion in this country; and while they express themselves so freely concerning the Mormon Priesthood, they are reticent as to the dangers of priestcraft elsewhere.

In instituting a comparison between Mormon and Christian homes and civilization, the imagination and preconceived ideas, instead of the real facts and actual state of things, are made the basis of the argument; the one is pictured in the darkest, and the other in the brightest hues, the one having no redeeming feature, and the other being without a flaw. No notice is taken of the fact that Utah has a higher percentage of school attendance than has most other States of the Union, and a lower percentage of crime than any of them; that but two per cent of the Mormons practiced polygamy when it was in its prime, and that Utah, under Mormon rule, enjoyed an almost entire exemption from two of the greatest curses of our Christian civilization, pauperism and prostitution; that the Mormon women, who are represented as degraded and enslaved, have the ballot in their hands and a representation of their own sex in both branches of the State Legislature, besides being organized in numerous benevolent

and educational associations which are represented in the Woman's National Council of America.

An amendment to the Constitution of the United States prohibiting polygamy is proposed by some, as if there were not other evils in the way of loose sexual relations more dangerous to morals and the home, such as frequent divorce, which is consecutive polygamy, so to speak, and the social evil, which spreads its moral and physical poison throughout society. And such an amendment would deny to any State the right to make any variation from the present marriage relation, though demanded by a majority of its citizens of both sexes in the interest of social purity and individual freedom. But we must exclude Roberts, although he is on a higher plane than a large proportion of men in public life, and it may be on as high a plane as the strictest monogamist. Legislation on marriage or the relation of the sexes should take place under strictly rational auspices and not at the behest of prejudice and sectarianism.

This essay may fitly conclude with these lines from a poem on "Prejudice" written in the forties, by Eliza R. Snow, sister of Lorenzo Snow, President of the Mormon Church to-day:

'Tis not an orb dispensing light,
Like that which shines in yonder heaven;
'Tis not a star that glistens bright,
Like those that deck the crest of even.

'Tis not a pinion formed to bear
The mind where Reason's hosts resort;
'Tis not a chart directing where
Investigation holds his court.

* * * * *

It is a charm-inspiring deep,
A deadly soporific spell,
Which lulls the faculties to sleep,
And softly whispers, "All is well."

It is a bolt whose massy weight
The strength of skill and Truth defies;
A prison wall before whose gate
Bold Common Sense affrighted flies!

THE MYSTERY OF SLEEP.

THE most wonderful events in the world are the most common. If the sun appeared, says Carlyle, only once in a long term of years, how excited everybody would be. But the miracle takes place every day unregarded. The most wonderful thing that happens to man from the cradle to the grave is also a daily event, and it excites hardly any wonder or curiosity. That phenomenon is sleep. We go to bed at night, and expect sleep as a matter of course. It approaches us with no sense of surprise or apprehension on our part; we pass within the ivory gate with as little concern as we walk down the street, and yet sleep is as wonderful as death, to which not a few poets have likened it. Only the confirmed victim of insomnia realises its beneficent influence; to the rest it is as commonplace as breakfast. And yet sleep is not only the profoundest mystery we know, but it is the result and the accompaniment of the most remarkable changes in our bodies—themselves also subjects of deepest wonder. These changes are described in a very interesting paper in the April number of *Harper's Magazine* by Dr. Andrew Wilson.

The first fact relating to sleep is that the sum total of our energy is reduced; or, as Dr. Wilson puts it, "the living engine slows down, as it were, and banks up its fires, so that its pulsations are sufficient, not for

actual labor, but for merely maintaining the passive flow of force within the organism." Whether this reduction of the play of bodily force causes or merely accompanies sleep it might be hard to say. It is a beautiful thought in "The Ancient Mariner" that sleep is a blessed influence descending from above, but we suppose science will not listen to that, though it is not incompatible with the idea of the preparation for sleep by the bodily forces. The scientific statement would be that there is a general displacement and rearrangement of molecules, but that does not help us much, for the movements of molecules are unintelligible as an ultimate expression of why things are so and so. Then the work of the glands is slackened, they are not called on to secrete so many products from the blood. The most striking fact is the change in temperature. The temperature of the human body rises at a quick rate from 6 a.m. to 10 or 11 a.m., increases at a slower rate from that time to 6 p.m., and then falls, reaching the minimum point at about 4 a.m. It is probable, by the way, that colds are often caught in bed at this last hour, especially by restless sleepers who partially divest themselves of their bed-clothes, and so are exposed at the very time when the body demands the greatest protection. At this hour, too, the tissue-changes are reduced to a minimum. The pulsations of the engine are, in a word, at their feeblest. The brain becomes paler, the appearance of even the ruddiest people grows more pallid, the resemblance to death is more apparent, so that it seems natural to speak of the dead as asleep. . . . .

It may be said, in passing, that there seems no reason why physiology should not devote more energy than it has done to the investigation of the problem of sleep, since so much in regard to human health depends upon accurate knowledge of its conditions. If we could induce sleep without the use of drugs what a brighter world it would be for many who now suffer those prolonged and dreary tortures which only the sleepless know. We are, of course, aware that hypnotism and mesmerism are powerful agencies for putting patients to sleep; but even they sometimes fail, and they are as objectionable as drugs. If the problem lies in securing the quiescence of the brain cells, or, in the metaphor of Dr. Wilson, in the shutting off of the telephonic exchange, it ought not to be impossible for science to get at that part of the human organism, witness its condition, devise means for the breaking of the contact which maintains brain activity.

But all this science, interesting and useful as it is, leaves the mystery where it was. We see clearly what physiological phenomena accompany sleep, but what of sleep itself, what of the human soul lately so active, now buried in a repose as still as death? Does the soul itself, as it were, sleep? Does it, like the body, need repose? What happens to the mental and moral powers of man when overcome by slumber? Is the mind liberated from the bonds of time and place, and can it visit then "worlds not realised?" What of the strange phenomena of our dreams, wherein ordinary and familiar secular events connected palpably with some of our daily experiences are either blended with others not so connected or are turned upside-down, and presented in an unmeaning fantasy which, nevertheless,

seems at the time natural? Is our full normal consciousness there? Hardly, or the dream could not be so incongruous and impossible. Yet a partial consciousness there must be, or we could not recall the dream in the morning. And what of those strangest, but well-attested, of all dreams, in which the dreamer sees with vivid intensity an event in the future? If the sleeping form held the complete and normal consciousness with the brain functioning in the usual way, one would suppose the activity of the connected brain cells to be more than usually vigorous in the light of such an astounding experience; yet the very sleep in which the dream occurs depends, we are told, on the quiescence of these cells. Can it be possible, then, that in sleep, whatever the physical accompaniments, the soul does become at least partly liberated, finding the cells for the time useless as functioning organs? In a trance is this liberation still more completely effected? And in death is the liberation final and complete? We know nothing, perhaps we never shall know, but to us the problem of sleep can never be solved on any mere material ground. All the scientific problems lead up to the mysterious problems of spirit.—*Spectator.*

DISCOUNTING THE MINISTRY.

AMONGST American Methodists a cry is being raised in protest against Ministerial officials. Says an able writer in one of the Methodist organs:—"Here is one called of God to preach the gospel of reconciliation. He is to have no other business. He is called to this, not to something else. Who would suppose that, having a call upon him, a man would ever wish to surrender his commission, except upon the clearest evidence that it had been cancelled? Yet there are some notes which indicate that the distinctive office of the ministry—the charge of Churches—is just now greatly discounted among us. The conditions belonging to what may, for distinction, be called the detached service of our ministry, are of such nature as to discriminate against the pastorate. The payment of salaries for secretarial, editorial, educational, and purely secular work in the Church, more than doubling the average allowance to preachers-in-charge, is, in itself, not insignificant in this connection. To this must be added the fact that these ministers on detached duty are fully and regularly paid, also the fact that there is no legal limit to their tenure of office, and the further fact that this class furnishes a per-centage of representatives in the General Conference which is out of all proportion to its numbers." Much of this proper protest might be repeated respecting more than one denomination in England. Officialism has become a curse in several directions. For one thing, hundreds of men who preach because they were "called" to do so, are eagerly waiting to get a chance of abandoning the pastorate. They feverishly desire some nice post in the denominational council, directorate, or board, for which they are willing to quit the pulpit, although God called them to it. The way in which this kind of ambition for office, salary, status, and power discounts the pulpit is often disastrous.—*Christian Commonwealth.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, AUGUST 10, 1899.

TEST BEFORE JUDGING.

WHENEVER a new theory along scientific lines is advanced, if there seems to be enough in it to warrant special attention, experts in that particular line bring it under the search-light of investigation and test it from every conceivable standpoint until it is proved either true or false. If this new hypothesis will account for the numerous phenomena that have failed to harmonize with former theories on the same line, it is generally accepted as true. It may harmonize with some and seemingly be in opposition to others—all such cases leave room for doubts; but closer investigation into the inter-relations may perfectly harmonize the apparent contradictions, and no real scientist will be willing to condemn such a theory until it has been put to the most crucial test. The truth is what he wants, and for this "pearl of great price" he is willing to sacrifice all his former pet theories and count them as dross in comparison with this precious gem.

Although all truth may be tested in a similar manner, many seem to deem it sacrilege to apply such tests to religious or theological theories. This idea is engendered and encouraged as a protection for false systems of theology, such as will not bear the search-light of investigation nor comparison with other systems, and whose superstructures are giving way through the undermining influences of scriptural tests and scientific and historical light.

No truth need fear contact with all that the world can bring to bear against it, but, as a gem will only be made brighter by friction with baser minerals, so will the luster of truth be increased by its contact with error. A religious structure or creed that depends on the ignorance of its devotees for its support is doomed, for light has come into the world, and men will not much longer be blinded by false teachers nor by systems that will lose all their luster when viewed in the bright sunlight that is ready to usher in the twentieth century. As the masses become more enlightened they will be able to detect the errors made sacred by age and tradition, and will more readily recognize the truth from whatever source it may present itself.

The teachings of Christ have borne the most severe criticism for nearly nineteen centuries and only shine the brighter by the friction they have received, while man-made creeds, supposedly built on Christ's teachings, are failing because they have discarded the life-giving principle that made

Christianity of such vital force in Apostolic times, the principle of revelation and the right to appeal to the Powers of Heaven for the settlement of all controversy in doctrine. The restoration of this fundamental principle is the crying need of this age of discordant sects and parties. Nothing short of this can establish a system of theology that will stand the severe test of the Twentieth century. The forces of science, history, biblical research and archaeology will be arrayed against the religious systems of the world, and only that which is founded on eternal truth can withstand the onslaught of their batteries. Error and superstition, whether found in so-called Christianity or in any other systems, will be relegated to their place among the myths of ancient Greece and Rome, to be used only to indicate and to illustrate the development and advancement of humanity from darkness into light. Then, let us welcome free religious investigation and discussion as well as free discussion of science; the laws of both are only different phases of the laws of the great Creator of the "heavens and the earth, the seas and the fountains of waters," all given for the benefit, enlightenment, elevation and eternal salvation and exaltation of man, and it is impossible that man can receive the full benefit of that which he does not understand.

In order to understand any subject, investigation is necessary, but that there is a difference in the investigation of the things of God is made plain in the saying of Paul the Apostle, "For what man knoweth the things of man, save the spirit of man which is in him? even so the things of God knoweth no man, but the spirit of God." Jesus said, "My doctrine is not mine, but his that sent me." Herein lies the difficulty with thousands who attempt investigation of the things of God; they expect to know the things of God by the spirit of man, and the result is they learn only the things of man, that is, the opinions of men concerning the things of God. This is what is taught in the colleges,—comments on the doctrines of Christ, rather than those doctrines under the inspiration of the Holy Spirit, and the more men, destitute of the Holy Spirit, study and comment on the scriptures, the farther they get from the truths contained therein. This is what has caused so much confusion among Christians of our day, and has divided them up into hundreds of different sects all professing to be followers of that same Jesus who prayed as follows: "Neither pray I for these alone, but for them also which shall believe on me through their word: That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."

A system of religion is needed that will meet the conditions of the Twentieth Century, that is able to answer all the requirements of humanity, both temporal and spiritual; one that can provide a remedy for the evils that are sapping the roots and branches of society and that are so perplexing to statesmen and social reformers. Nothing will fill this requirement but the pure Gospel of Jesus Christ, unadulterated by the false theories of uninspired men.

Now, Mormonism professes to be that Gospel, revealed anew in its purity and simplicity, unadulterated with the traditions and superstitions

of Pagan idolatry, and it claims to provide for all the needs of the human family both temporal and spiritual, provided its precepts and rules are carried out in practice.

When any institution comes forward with such pretensions, is it not worth the while of wise men who are interested in the problems of human life to thoroughly investigate its claims, and prove them either true or false, rather than to condemn the system on the misrepresentations of its enemies who can bring nothing against it more potent than billingsgate or mob violence? A. W.

THE following report clearly indicates the nature of anti-Mormon writings as well as what those who know the Mormons best, by living among them, think of such things:

Provo, July 7.—The Committee consisting of M. M. Warner, J. W. N. Whitecotton, W. K. Henry, J. Beck and S. W. Sharp, appointed by a mass meeting of non-"Mormon" citizens to read and report on the book written by A. D. Gash, against the "Mormons," entitled, "The False Star," have made the following report on their labors:

"Provo City, Utah, July 3, 1899.

"Gentlemen—We, your committee, appointed to investigate and report upon the book entitled 'The False Star,' recently published by A. D. Gash, beg leave to submit the following report:

"1st—We have made a careful examination of the contents of the book, and find it to be a clumsy attempt to get for the author some cheap notoriety, by publishing a crude, undigested and indigestible mass of falsehood, scurilous and indecent in the extreme.

"2nd—The evident purpose of the book is to advertize the writer, who appears to have mistaken an itching to appear in print for a feeling of patriotism.

"3rd—The effect of the effort is to prove conclusively that the author is an ingrate, and seeks to smite the hand that fed him.

"4th—The nearest approach the performance has to any merit is the fact that it is written in such a villainous style, and is so entirely void of any truth, interest or attraction that but few persons are likely to be found with patience enough to read it.

"5th—We recommend that it be denounced as false in matter, indecent in form, and malicious in design. For it is not only a libel upon the 'Mormon' people, but is an insult to the intelligence of every person who knows the facts and respects the truth."

WE take pleasure in expressing our thanks to sister Emmeline B. Wells for her present as an addition to our library of a copy of her beautiful book of poems, entitled Musings and Memories.

RELEASES AND APPOINTMENTS.—The following named Elders have been honorably released to return home by the s.s. *City of Rome*, which sails

from Glasgow on August 26: J. D. Holther of the Liverpool Office, Robert Anderson of the London Conference and Thomas G. Reid of the Birmingham Conference.

The missionaries just arrived have been appointed to labor as Traveling Elders in the various conferences as follows:

Zenos Whitaker, Newcastle; Charles R. Pugh, Birmingham; James Mace, Leeds; Delbert Wm. Parratt, Nottingham; Alex. Buchanan, Scottish.

ARRIVALS.—The following named missionaries from Zion arrived in Liverpool per American Line s.s. *Belgenland*, on August 4, 1899: For the British Mission—William Naylor, Annie N. Naylor, James Mace, Delbert Wm. Parratt and Alex. Buchanan, Salt Lake City; Zenos Whitaker, Nephi; Charles R. Pugh, Kanab. For the German Mission—Ernest Avila and M. B. Shipp, Jr., Salt Lake City. For the Swiss Mission—John Hafen, Santa Clara.

Accompanying the missionaries was Elder Julius Billeter, Jr., of Salt Lake City, who is going to the German speaking countries as an agent of the Genealogical Society of Utah. He also holds a missionary's certificate and will do as much work in that line as his other duties will allow.

THE GREATER MOVEMENT.

THE influence of women over the opposite sex for good or evil is universally acknowledged, the influence of woman over woman has not been as potent in the past as it might have been, or as it will yet be. When the day comes that this shall be exercised freely and fully in the right direction and in the right spirit, a brighter, better and richer day will have dawned upon the human race at large.

Probably "Mormonism" has been and is now using this mighty force in a more thorough manner and to a greater extent than any other system or order; its women are organized fully if not completely, and so grand and beneficent are the results thereof, imitation, which is the highest compliment that can be offered to institutions or forces, is becoming more elaborate and extensive in the outer world than could have been predicated but a very few years ago.

While this movement among the "Mormons" was local, or confined to the State most interested, it directly and indirectly is now permeating and influencing matters in which the world is interested on a broader, a wider scale. First planted on a religious basis, it of necessity carries into all its operations the spirit of its origin, and in all its activities, from philanthrophy to politics, this original impress is both seen and felt; interests radiating from the home circle, where education was seriously needed now reaches into industries; from the sphere of sanctified religious life it grapples with the social evil, with social habits, with civil and municipal affairs, and then into the broader arena of state, national and international

questions. Surely this represents the base as well as the lever desired by Archimedes by which he might eventually move the world.

These with kindred reflections innumerable have been ours as we have read of and come into contact with our lady missionaries from Zion, and with our representatives visiting the late International Council of Women held in London; the former, though partially experimental in its first stages, is yet seen on deeper reflection to be but the inevitable extension of that evangelization which is the essential genius of the Gospel of Jesus Christ, and missionary life abroad is found to be as congenial as it is successful, and is indeed prophetic of yet greater results and triumphs in the future; and so it comes to pass that one takes part by testimony, another deals with all social questions, another with the silk industry, another with organization, and so on, but all are working under the one inspiring spirit, and all drinking of the experience which grows out of the consideration of the great whole. Observation is quickened by the opportunities of travel, charity comes of contact with surroundings, comprehension of work elsewhere grows out of an understanding of local environment, and greater faith in God's panacea from marking the failure of human devices, and this general experience and analytical observation makes more decided all future effort in the propagation of the recognized good.

This great modern movement, this utilization of woman herself in the redemption of her own sex, means vastly more than surface indications would suggest. The prophetic declaration was that "the first shall be last and the last first;" new ideas are prolific, the spirit of life is penetrating, the potency of properly directed work is comparatively unknown; the ideality of woman delivered from the thraldom of fashion, from the idolatry of passion, from the drudgery of excessive toil, from the octopus of ignorance, from hoary tradition and superstition, will put on completely the beautiful garment of sacrificial work, until from sister to sister, from home to home, from one condition to another, there shall be that influx of inspirational intelligence, and that sympathetic association, that unity of action in man and woman, which shall realize the divine intent, and be the sure token of that millennium which has been the theme of Prophets and poets who lived and died amid the days of darkness, without the privilege of seeing or enjoying the same. We hail the advent of the new woman, the new man, and the new dispensation of the fullness of times.

N.

ABSTRACT OF CORRESPONDENCE.

THE following account is from President Ruff of Nottingham:

"That there is more than one way to preach the Gospel was proven by the success of our late Pioneer celebration. A committee with Brother James Wells as chairman, worked faithfully for its success. We were unable to hold it on the 24th and so appointed it for the 25th. The day was an ideal one and saints and strangers assembled from different districts.

"The field obtained for the occasion is located in the Nottingham suburbs. Flags and decorations gave the whole a holiday aspect. The programme consisted of games and sports in which prizes were given, besides a bounteous repast. The friends who attended were evidently influenced for good as two of them came to our Sunday School and meetings as a result.

"At 10 p.m. the day's pleasure was terminated by singing 'O, My Father,' and all dispersed with light hearts.

"Another social event transpired on the evening of the 28th, in a surprise party given me at the home of Brother and Sister James Wells, by the celebration committee. It was a genuine surprise and thoroughly American in every detail. The good things of life and interesting games was the order of the evening. I shall ever remember the kindness of Brother and Sister Wells and the members of the committee."

TWO WEEKS WITH THE SISTERS.

BARELY recruited from previous travel and ministerial duty, we had hoped to be relieved from both for a little rest, but as it had been deemed wisdom for some of our experienced sisters from Utah to visit a few of the Conferences in the interval between the close of the International Council of Women and their sailing for home, we left for Nottingham on the 15th of July and on arrival had the pleasure of greeting Sisters Wells and McCune in that city. Eastwood being centrally located had been selected for their introductory services, and Sunday at an early hour we left in two fine drags, with about forty of the brethren and Saints, for the rendezvous. The morning was fine, and as we rolled along the pleasant lanes and through the changing landscape of intervening miles, it became an enjoyable time. The little well-remembered town was all agog, and demonstrations of curiosity and interest saluted the visitors as they stepped from the vehicles into the narrow and crowded streets.

The morning exercises consisted of a very gratifying Sunday school review, during the enjoyment of which we wished that more could have participated, and that such occasions were more numerous, for surely, if not among the children of the Saints, there are hosts of children in the mother country who could be drawn into school as has been proved in some Conferences already.

The three meetings held were a treat all round, and to hear the good things said by Sisters Wells, McCune and Campbell, amply repaid the visitors, not a few of whom were surprised that "the great wall round Utah" fails now to keep inside, an ever increasing population. After services and the hospitalities of the day, our carryall's were in requisition, landing us in Nottingham in good time for rest—more rest.

On Monday after visiting the Castle and over-looking the famed valley which it commands, and then visiting a lace factory, we lunched with Brother and Sister Wells, going from thence to the meeting of the joint session of the Relief and Improvement Associations, where a fine time was

had, the visiting ladies accepting and filling a prominent and successful part; their counsels and suggestions, their greetings and hand-shakings, being a feature that will be long remembered.

As we were in the vicinity of classic ground, it seemed impossible to avoid visiting Warwick Castle, Kenilworth, and far-famed Stratford-on-Avon. At the former may be seen the two extremes of feudal memories and times. Warwick is in fine condition, inhabited by the descendants of the first Earl. The Castle proper covers some three acres of ground, and dates back, in part, to the 9th century, but only a few of the rooms are open to visitors, save when the family is absent. Kenilworth, now in ruins, is well known for the beauty of its proportions and its lovely surroundings, it dates back to the 11th century, and its history, in fiction, by the "wizard of the north" probably only faintly reproduces its ancient scenes of pageantry and pride.

Sister Wells was delighted with both these places but went into raptures over the precincts of Stratford, Shakespeare's birthplace. The house where he visited Ann Hathaway, the church in which he was christened, which he attended and in which he was buried, were in turn objects of interest almost intense. Relics, as usual, are to be found at every turn, some probably mythical, others genuine, while a few well attested ones have gone by that hand of the iconoclast which has often robbed the world of its precious things. The Shakespeare monument, given by George W. Childs of Philadelphia, attests transatlantic appreciation of "the Bard of Avon," while the memorial hall and theatre in connection with the places already mentioned and now preserved by the nation, show the home appreciation of England's greatest bard.

We then had a pleasant visit to Leamington where we enjoyed a visit and refreshment with Mr., Mrs. and Miss Webb, who have relatives in Utah; Leamington was all alive with show time, illuminated boat riding, and no lovelier picture than the park and its visitors, near the Spa, ever greeted our eyes in England.

Reluctantly leaving the scenes of so much interest, we made Birmingham the next stopping place; here Sisters McCune became one of the party, and, at a grand meeting, the sisters, including Mrs. Wm. P. Jennings, all spoke to the delight of an audience who would gladly have had a repetition and a longer stay; Miss Lucille Jennings and Mrs. Farlow, both of Salt Lake City, received many pleasant attentions here, and the kindness of the Birmingham Saints, including the singing by Brother Salt's choir also the welcome given by President Thomas Ash and the brethren, were very much appreciated by the visitors.

Leaving these pleasant associations, Sister Wells journeyed from Birmingham *via* London to Paris, Sister McCune and the writer being joined in Bradford by President Lyman and Sister Caine. From genial President Woolfenden, the brethren and the Saints, we had a hearty welcome. The three meetings of the Sabbath were a great success, the sisters sharing the unstinted congratulations of all present.

Priesthood meeting next morning (24th) was a time to be long remembered. President Lyman enjoyed the reports and commented fervently

on the situation. In the evening the celebration of the memorable day was inevitable, and patriotism rose to fever heat in telling of the past and predicting the future of our distant Utah.

Meeting had been arranged for at Higham (Sheffield Conference) next day, and here one of the most unique and picturesque services was held. No room being available, the shadow of an orchard and some old trees were the background of the gathering, the organ, benches, chairs and table were on the green sward, and no more attentive audience ever greeted any speaker, than the one which listened there until the solemn shadows of evening fell around. The sisters and the principal speakers were full; the hush of heaven rested upon both speakers and hearers until President Oldham gave out the closing hymn, and benediction hardly sufficed to scatter the interested throng.

Hull was the next point, and a good audience greeted the sisters there. President Woolfenden and Elder Frank C. Lee had made arrangements for the event, and both Saints and strangers expressed interest and satisfaction with the result.

On arriving at Grimsby next day the Elders from Barnsley were out in force; they stormed the place in the interest of the Gospel, and a big meeting was the result and much good was done to an already very lively branch, and the hospitable feelings exhibited gratified the visitors. The interview was all too short and could have profitably extended over the Sabbath, but appointments were already out for Manchester.

An interesting feature of the Grimsby visit was the greatest fish market of England, the supply seemed immense as it stretched along the quay for nearly a mile, where some fifteen vessels had unloaded their brainy freight. A later visit to Cleethorpe Sands, where all the usual concomitants of a seaside resort were present, including the usual "dispensers with the Gospel," brought up many memories of a forgotten past.

At 5:30 a.m., Saturday, we were *en route* for Sheffield and Manchester; at the former place some purchases were made at the famous establishment of Rodgers and Sons. We then visited the Saturday's market at 12 p.m. We broke our fast on raspberries and etceteras, then on to Manchester where we found President Lyman and Sister Wells, all ready for the services of the coming day. President Briggs and his Elders had given extended notice, and three very profitable meetings were held, the three sisters carrying off the honors. From here our destination was Liverpool, where, in company with the White family, we landed at 2 a.m. on Monday, President Lyman and Sister Wells arriving later; in the meantime goodbye had been said to pleasant Sister McCune, who went to Oxford. Sister Caine who went to Bolton, followed to "42" later in the day; from whence our untiring Sister Wells went on to Edinburgh and Glasgow. Sister Caine went later, and the two will have meetings in Glasgow as good as those alread had. The Whites followed *via* Manchester, and now all our visitors to "42" have gone. The foregoing is but a half pen-record of the good time and the good counsel of our visitors; but the profound attention received proved the intense interest of the listeners everywhere. Surely so forceful and intelligent a presentation of the status and work of